# The Congregationalist

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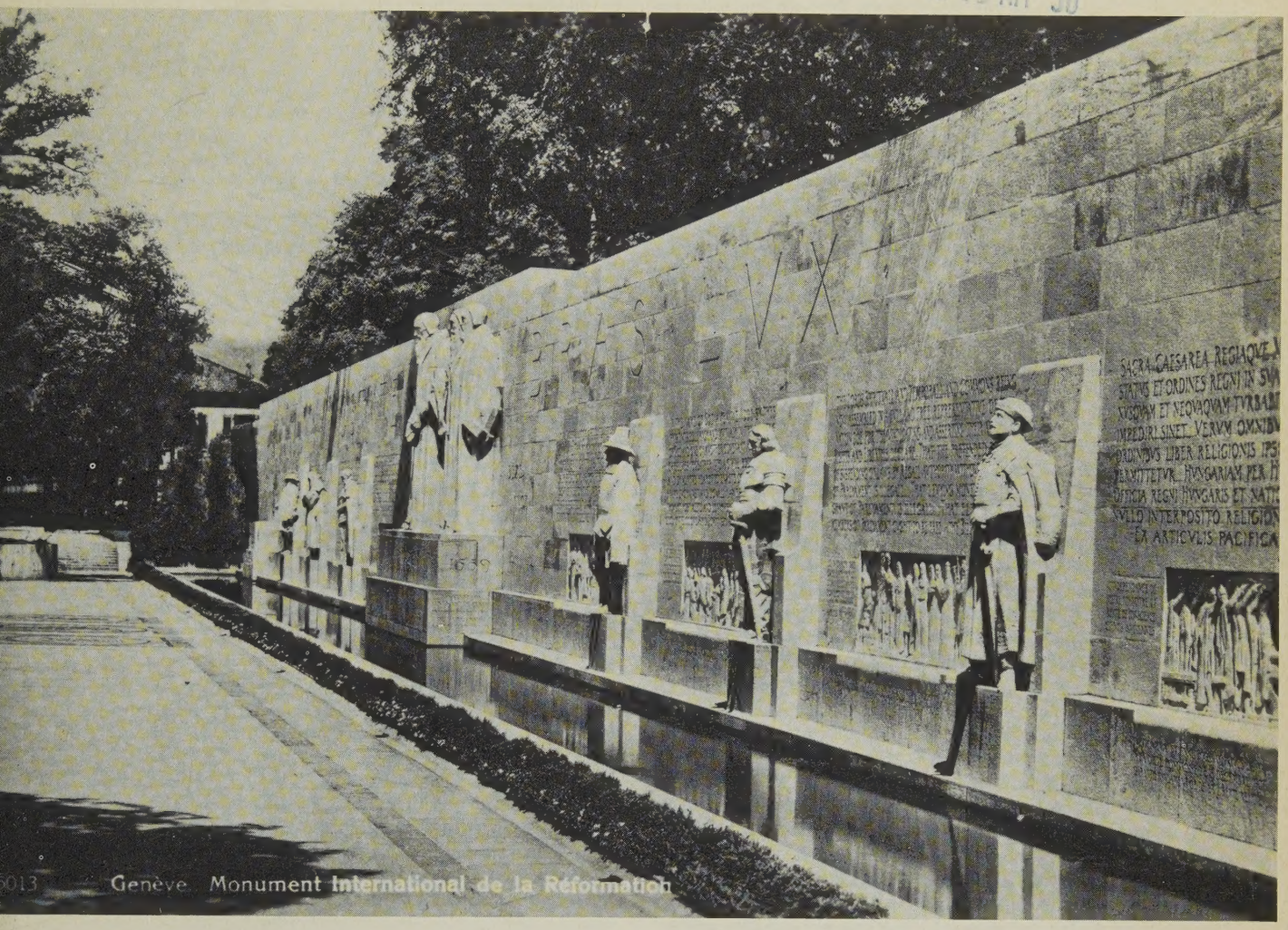


## *In This Issue*


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| **"Time of Troubles"** | **Royal G. Davis** |

**and other stimulating articles**


VOLUME 2 OCTOBER, 1959 NUMBER 9

*"Stand fast therefore in the liberty wherewith Christ hath made us free." — Galatians 5:1*

# From the Old Country

**A Quarterly Column by**
**Rev. Albert D. Belden, D.D., London, England**

Well, at last, the long-awaited Constitution of the United Church of Christ has been published. At the time of writing, I have not yet learned its fate at the Oberlin July discussions. So, for all I know, it may have been amended in some degree.

I have, however, had the privilege of seeing the Comments of Dr. Henry David Gray upon the document, and find myself in agreement with most of them.

It has genuinely distressed me to find in the new merger—

1. The absence of the term 'Congregational' from the title of the new Church.
2. The dominance of Synodism in the new Constitution.

1. The name 'Congregational' is a term made sacred by the long and significant history of Independency. But it also possesses a profound intrinsic meaning as describing 'the gathered Church,' ruled by its own congregation of members, as distinct from the geographically enforced parish Church. Our spiritual fathers felt they had not so much founded a new Church, *as rediscovered the rock-foundation of the true Church.* Here was something so fundamental to the personality of every Christian, as well as to the true Unity of the Catholic (universal) Church, that this name *could never be surrendered* excepting as, in any new formulation, its substance was clearly preserved.

2. The historic resistance of Independent Churchmanship to Presbyterianism must have had good reason in the chequered past, in, for example, the far-away days of Cromwell and of the Independent Church he set up, under the famous John Owen, in Westminster Abbey, of all places. Presbyterianism then was not a good enough assertion of Christian liberty for Congregationalists, and there is no reason to believe it can be so for today.

The fact is that Congregationalism enshrines a principle of freedom which is essential to every other Christian Communion, and must find an adequate place in them all if Christendom is ever to know a true full Christian Unity.

History has made us trustees for this precious vital substructure of the Whole Body of Christ. Dare we betray it for amalgamations which have subsidiary attractions but which may also defeat this one feature without which the Christ of Christ cannot be itself?

### WHAT ARE YOU DOING?

**The Editor desires to print in THE CONGREGATIONALIST an article on "What Our Churches Are Doing About Their Freedom." This should include news regarding speakers, discussion groups, the circulation of National Association printed matter, and other activities directed toward helping the members of our Churches to understand more fully the issues before them.**

**These reports should of course include any discussions of the proposed Constitution and By-Laws of the United Church of Christ, which have been held in our Churches.**

**This invitation to send in reports on these meetings is not restricted to members of the National Association. Any Churches which are studying the Constitution and the union issue in any significant way are cordially invited to send in their reports. It is hoped that many Churches will appoint reporters to send in this news. Please be sure to have all such into the Editor's hands by November 10.**

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**Change of address notices, undeliverable copies, orders for subscriptions, and other mail items should be sent to the Editor.**

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# *NEWS NOTES*

### Pastoral Changes

Rev. Norman Halliday of Belfast, Ireland, has been called to Riceville, Iowa.

Rev. Richard Bellingham of McCall, Idaho, has accepted a call as Associate Pastor at First Church, Tacoma, Washington, where Rev. A. Vaughan Abercrombie is pastor.

The First Congregational Church of Hancock, New Hampshire, has called Rev. Wilfred O. Gardner of Prophetsville, Illinois.

Rev. George E. Whittier of the Congregational Church of Winthrop, Maine, has resigned to become Chaplain of the Augusta State Hospital.

Rev. Robert F. Simpson of Searsport, Maine, began work at the Federated Church, Skowhegan, on September 6.

### A Correction

In the July CONGREGATIONALIST it was erroneously stated that Mr. George Kemp, interim supply at First Church, McKeesport, Pennsylvania, had been called to the pastorate of that Church. This report was due to a misunderstanding. Mr. Kemp is continuing as interim supply until a permanent pastor is called.

### Mr. Gullen Honored

Mr. George E. Gullen, Jr., a member of First Congregational Church, Detroit, and a member of the Commission on the Ministry of the National Association, has been elected to the Board of Defiance College, Defiance, Ohio.

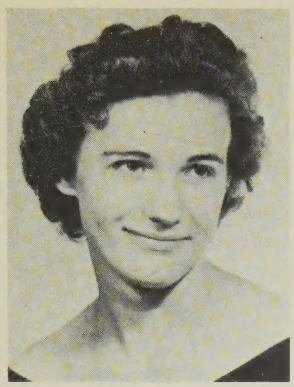
### Boston Meeting Scheduled

All interested Congregationalists are invited to a meeting to be held in Park Street Congregational Church, Boston, on Monday evening October 19 at 7:30. Dr. Henry David Gray of Hartford will speak on "A Constitution For Congregationalism?"

# *In Memoriam*

It is with great regret that we report the death of two active Congregational laymen in Iowa, Mr. C. W. Campbell of Spencer, and Mr. Richard Plock of Burlington. Their loss will be deeply felt in their Churches, and the sympathy of all Congregationalists who knew them is expressed to the bereaved families.

# NEWS FROM PIEDMONT COLLEGE



*Miss Whitworth*

The Women's Fellowship of the National Association has again voted to adopt Piedmont College as its missionary project for the year. Dr. James E. Walter, President, said to Mrs. Paul A. Quaintance, in acknowledging this good news, "In behalf of all the boys and girls who will benefit from the generous support of the ladies in the Churches of the National Association, Mrs. Walter and I are deeply grateful for the wonderful gifts you have sent us for our scholarship and work-aid program. Talented and promising young people have been given their door of opportunity because you cared and shared. Now we rejoice in your new expression of concern and support. Many, many thanks. Please come to see us whenever your travels bring you to the Southeast."

The missionary gifts of the Women's Fellowship for Piedmont will be applied in 1959–60 toward the Scholarship and Work-Aid program of the college for such young people as Eloise Whitworth, a freshman from Toccoa, Georgia. A graduate of Stephens County High School, she was a first honor graduate, and thus receives a Beta Club scholarship.

## *Our Mission*

The mission of Piedmont College, Demorest, Georgia, (about 85 miles northeast of Atlanta) is to provide quality, liberal arts, Christian education on a self-help basis in the spirit of freedom and responsibility, especially for the young men and women in the foothills of the Appalachian mountains. A dedicated and talented faculty believes in the importance of strengthening the stamina and self-reliance of young people who desire to prepare themselves with a college education for community leadership in the spirit of Abundant Living. At present there are over 300 students. Development plans are based on 400 students, half of whom will be daily commuters from their homes in the foothills of the Blue Ridge mountains within approximately 50 miles of Demorest.

### New Science Building

Less than a year ago King Science Hall was completed and dedicated. Biology, chemistry, and physics students in particular have benefitted from the comfortable and practical improvements of the science classrooms and laboratories. Students, faculty, trustees, and friends everywhere rejoice in the gifts which made possible this much needed scientific equipment.

### New Dormitory For Men

At present the college is hard at work on the construction of a new modern dormitory for 100 men. The maintenance supervisor of the college is directing the work and employing college students to do general labor.

Over half the cost of this new dormitory, Wallace Hall, has been contributed to date. The projects listed in the box below are an invitation to Churches, Sunday School classes, and individuals to adopt a share in this building. Gifts should be sent to Dr. H. D. Davies, 100 North La-Salle St., Chicago 2, Illinois.

## *First Work Camp*

A new and thrilling venture was launched this August at Piedmont College by twelve pioneering young people from our Churches in Ohio, Michigan, and Iowa, who came to our campus for a Work Camp under the auspices of the National Association. Dr. Max Strang and Dr. John D. Rose were the men of experience and vision who developed this outreach of faith and good will.

Six boys: Jim Elledge, Jack Pixley, Dennis Rich, Ronald Robson, Bob Rose and Ivars Palks; and six girls, Sandra Lee Gertz, Lela Jeanne Giles, Judy Hager, Marilyn Henz, Gail Annette McCluskey and Valerie Jean McCluskey, gave two weeks of their summer to strengthening the physical equipment and to gain the inspiration of sharing in significant Christian service. With the help of parents and home Churches, they paid their own travel and living expenses on the campus. Their daily program included four hours of work, following breakfast and a quiet devotional in the town park.

The boys cleaned an old building, repaired floors, installed shelves, and completely painted a former shoe shop so that it is now the Thrift Shop, where students, faculty, and townsfolk buy clothing of all kinds which is sent to the college by friends in the Churches. Thus the labor of the boys, under the direction of Mr. Elton Wolf of Strongsville, Ohio, will long remain a symbol of constructive work on our campus.

The girls, under the leadership of Miss Alice Hoffman, began the long task of repainting the rooms on the top floor of the girls' dormitory. They scraped loose paint, plastered cracks, sandpapered railings, and prepared the hallway for a team of college painters who followed later in the summer.

### Picnics and Recreation

Miss Lillian McKee, Director of Food Service, provided tasty meals and picnics for all occasions. Recreation and side trips included visits to a peach orchard, state parks, and "Unto These Hills", the tremendous drama of the Cherokee Indians, and swims in the nearby pool.

The gift of work well done by the Work Campers blended beautifully with the spirit of eagerness and industry in the hearts and hands of the young people gathered on our campus. Faculty and students alike spoke warmly of the high school young people who pioneered this year in Christian service as members of the 1959 Work Camp, sponsored by the National Association of Congregational Christian Churches.

### PROJECTS FOR WALLACE HALL

| | |
|---|---|
| $8,000 | Pays for a suite for four students |
| 7,800 | Pays for the steel |
| 2,000 | Pays the unit cost for one student |
| 150 | Buys one of the two washers or dryers |
| 36 | Buys a window (64 needed) |
| 34 | Buys a bed (100 needed) |
| 32 | Buys a mattress (100 needed) |
| 30 | Buys a chair |
| 20 | Provides a week's services of a work-aid college student |
| 16 | Buys a door (140 needed) |
| 10 | Provides for painting one room |
| 5 | Buys 100 bricks or 28 cement blocks |

# SECTARIAN, NOT ECUMENICAL

**Rev. C. Shannon Morgan, Pittsfield, New Hampshire**

It is claimed that the United Church of Christ is not only a "united church," but a "uniting church." It is the "break-through" that is to prepare the way for the coming great ecumenical Church, since it is the first example of merging two denominations of divergent historical backgrounds and ecclesiastical structures. But a close examination of the proposed Constitution and By-Laws of the United Church belies this claim to ecumenicity. In places it is most sectarian and resists the ecumenical mind and spirit.

Numerous examples of sectarianism are to be found. The first bold example of sectarianism is stated in the Preamble of the Constitution, "to preserve the historic faith from destructive error." One wonders who is to determine what is "destructive error." But if church history teaches us anything, it tells us that those who would "preserve the historic faith from destructive error" have usually done so by excommunicating the heretics. Church history is so full of examples of excommunication in order "to preserve the historic faith from destructive error" that no particular instance need be cited.

### Sectarian Attitudes

Another example of sectarianism is displayed against those Congregational Christian Churches which decide not to become a part of the United Church. While permitting that an association or conference may maintain some kind of tenuous relationship with such a Church, the proposed Constitution stipulates that "the names and statistics of such churches shall be kept separately; their members shall not be counted in determining the number of delegates which the conference is entitled to send to the General Synod; nor shall any member of such a church be a delegate to the General Synod or hold elective office in that body or its instrumentalities. No direct or indirect participation by any such congregation or local church in, or support of, the work of the United Church of Christ, or of any of its instrumentalities, or of any conference or association, shall of itself make it a part of the United Church of Christ" (Constitution, Article IV, 18.)

If this is not absolute exclusion of these Churches, at least they are to be kept separate not only statistically but also vitally. Such a Church would be unequally yoked with the United Church of Christ. Zeal and devotion for this ecumenical, United Church of Christ would exclude all Churches that will not submit to its Constitution and By-Laws by affirmative vote. That it is the intention of the General Synod to implement this sectarianism in the name of ecumenicity is corroborated by an observer at the General Synod meeting in Oberlin. He states: "One man mentioned that he was from a Church opposed to the union and he noted that the proposed Constitution would make it impossible for such an individual as himself to be elected to the General Synod in the future. He protested, but there were audible cries of 'No,' 'No' to his suggestion that persons not members of member Churches be allowed to have standing."

The same issue came up with the American Board, which belatedly began to discover the meaning of signing itself over to the United Church of Christ. One person stated for the American Board that it would like to have the way left open for representation from Congregational Christian Churches that do not go into the union. Again cries of "No, "No", were heard (*News Bulletin* of the Committee for the Continuation of the Congregational Christian Churches of the United States, Vol. X, August 1959, No. 1, p. 5.) The General Synod of the United Church of Christ would not only exclude those Congregational Christian Churches that will not submit to its Constitution, but it would also sectarianize all the Boards and instrumentalities of those same Congregational Christian Churches, which Boards have heretofore been the most ecumenical of any denomination.

### A Sectarian Ministry

The proposed By-Laws of the United Church unwittingly, if not deliberately, provide for a sectarian ministry, notwithstanding the attempt to make them ministers of "The Church." Students for the ministry "will normally be expected to pursue a course of study in a college leading to a bachelor's degree or its equivalent and a course of study in a seminary approved by the Council on Church and Ministry" (By-Laws, Article I, 4.) Undoubtedly the intent is to exclude unapproved colleges and seminaries. This is one way "to preserve the historic faith from destructive error"; require that ministerial students go to the "right" seminaries that they may be indoctrinated properly in the sectarianism of the United Church. This would indeed be a backward step for Congregational Christian ministerial students. Heretofore they have attended the colleges and seminaries of their own choice, consisting of many denominational and non-denominational colleges and seminaries. It is better that way, since it tends to create the ecumenical spirit.

### "Privilege of Call"

Furthermore, nothing could be more sectarian than the "Privilege of Call" stipulation to ministers from other denominations. After his application to enter the ministry of the United Church, the minister is thoroughly examined by the conference and association. "If he is found to be qualified, the association, with the approval of the conference where he resides and of the Executive Council, may grant him 'Privilege of Call'" (By-Laws, Article I, 30.) This "Privilege of Call" "shall be signed by the Conference Executive and the President of the United Church of Christ" (*Ibid.*, 31) and normally he is not to be called or installed as pastor of a Church "until he has received 'Privilege of Call' in the United Church of Christ" (*Ibid.*, 32).

No denomination could be any more sectarian than this in its relationship to ministers of other denominations, and in its zeal to control the ministry. It is contrary to anything heretofore practiced in Congregational Christian Churches, which have been free to call their own ministers from many denominations (which is ecumenicity in action.) Many of these ministers have chosen to become Congregational Christian ministers, but most of them, if not all, were called by a local Church before the minister became a member of the association, thereby becoming a Congregational Christian minister. Others have served Congregational Christian Churches as pastors without ever becoming Congregational Christian ministers. One may verify that this is so by looking at the list of Ministers connected with Congregational Christian Churches in any state who are not members of Congregational Christian Associations.

"Privilege of Call" is unheard of among Congregationalists. The idea is most sectarian, and it would destroy the present ecumenical practice of our churches.

*Continued on Page 5, Column 1*

# OUR DEVOTIONAL COLUMN

**Miss Joyce C. Manuel, Lynn, Massachusetts**

## "Work Out Your Own Salvation"

Cultivating the Christian way of life requires time and care. We may assume that the readers of this column are already earnestly about the job of cultivating the Christian way of life, but do we not all need to remind ourselves often of this challenge lest we become too satisfied with ourselves?

Perhaps we were born into the church, brought up in it, have had years of participation in its activities. Yet, we may have failed to *study* for the *cultivation* of the Christian Way of life—the Christian way in thinking, speaking and doing.

The Christian way requires cultivation which should result in growth. Not only for our personal growth and satisfactions must we do this cultivating, but for the strengthening of our nation that our United States of America may reflect the glory of the Way of Jesus in the character of its people, and in the ideals and practices of its government.

As Christians, we are expected to be the light of the world. God grant that we may keep the light shining "unto the perfect day." The standards of Jesus are very high. We are certain to fall somewhat short of their attainment because we are human with human weakness, but God is a god of love, mercy and forgiveness (which qualities He wants us to have). So when we fall, we must rise up and strive to do better next time, and start the light shining again.

The challenges of our times arouse us to our duty to accept the responsibility for each, in his own sphere, to do his part toward cultivating the Christian way of life. For the Christian way is not just handed to us as a completed thing, although we bask in the opportunities and benefits that have come to us through it. It has to be cultivated.

What are the tools to be used? *1. Meditation. 2. Prayer.* "Take time to be holy. Speak oft with thy Lord." *3. Study.* In our very busy lives, and in our very busy Churches, are we doing enough in the way of *studying* our religion? To make ourselves and our Churches a dynamic influence for good, must we not always keep before us the advice in 2 Timothy 2:15, "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth." *4. Practice.* Then, of course, after using the tools of cultivation, we may hope that the plant will blossom out in the practice of The Way. "Walk humbly with your God," and "work out your own salvation"—and this is the individual's responsibility.

Prayer: O God, our Father, we wish to see Jesus. Show us the way, we pray, and guide us as we try to follow.

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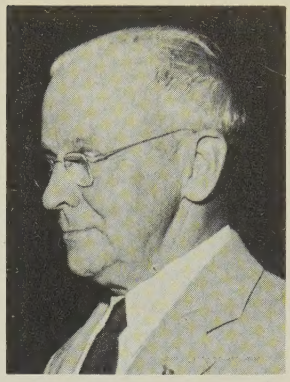
*Continued from Page 4*

We have seen that there are numerous examples of sectarianism in the proposed Constitution and By-Laws of the United Church of Christ. When Congregationalists of another generation said, "We refuse to be a sect" (Professor Bartlett, *The Congregational Quarterly,* 1872), they had no intentions of merging with another denomination to form another sect.

# A WORD FROM THE MODERATOR



**Mr. Gordon W. Kingsbury, Lathrup Village, Michigan**

Since the convention of the National Association of Congregational Christian Churches in Los Angeles, Mrs. Kingsbury and I have made a vacation flight to Europe. While in London, it was our pleasure to spend a good part of one day with Dr. Albert D. Belden, Pastor Emeritus of the Pilgrim Church and regular contributor to THE CONGREGATIONALIST. I trust the readers of this magazine will find this report of special interest. We reached London on a Saturday and as might be anticipated Dr. Belden had a preaching engagement the next day. When I inquired, "Where?" his housekeeper informed me that I could not reach there before the service but that Dr. Belden would be in London on Monday morning.

The next morning he phoned and by eleven was at our hotel. The good doctor is a charming gentleman, has celebrated fifty years in the ministry and his Golden Wedding anniversary. He is as agile in mind and body as a man twenty years his junior. The Belden voice has been heard in many American pulpits and his acquaintance with Congregationalists is astounding. Of course he wanted to know about our meeting in Los Angeles and without hesitation voiced a sympathetic interest in the stand of the National Association of Congregational Christian Churches against the merger. When informed that the Association was growing and our position more determined he was delighted. Our Association has a good friend in Dr. Belden and he is lending his influence in our cause. I am sincerely grateful to Editor Russell for suggesting that we get together. I can commend to you one of Dr. Belden's good books, "The Practice of Prayer."

### In Scotland and On the Continent

Dr. Henry David Gray had given the names of two parties to see in Edinburgh, also the address of his first church. Rev. John Curry, present pastor of the Hope Park and Buccleough Congregational Church and Principal Duthie of the Scottish Congregational College were unfortunately out of the city on their holidays but I was able to talk with Mrs. Curry. She was cordial and I requested that greetings from the National Association be passed on to them all. I took a cab out to the church and saw the substantial stone edifice where our past Moderator held forth. It is located in a busy neighborhood and I learned is still doing good service.

Our last Sunday overseas was spent in Paris and we attended the American Church of Paris which is under our Federal Council of Churches. Here a great work has been done in providing sleeping accommodations for our military boys on leave.

As in your church, ours is beginning to hum with fall activity. As your new Moderator I find a schedule of meetings and the telephone is busy. This is the year that a layman takes his turn as the Moderator and I shall give the work my best effort. Congregationalism is going forward and upward. Let us all do our part.

# WOMEN'S WORK

Mrs. Robert E. Collins, Grand Rapids, Michigan

## AN AUTUMN APPRAISAL

Many women's organizations are having their first meetings of the fall season. After a summer of relaxation, it is good to look back on what has been accomplished to determine if it was successful and where it could be improved.

While pausing, let us refresh our memory with the purpose adopted by the members of the Commission on Women's Work at their first meeting in April, 1958, printed in "Stimulating Suggestions": "To further the work of the Kingdom of God by uniting women of the free Congregational Christian Churches in Christian fellowship through a program of education, spiritual growth and testimony through stewardship and service."

In planning programs for your women's group do you have a plan, purpose, continuity, or do you say, "Mary, next month is your turn to have the program. Why don't you get Mrs. Smith to put on a demonstration of beauty aids?" What distinguishes Church meetings from social clubs? Why should we make a distinction? Are your programs self-centered or group-centered? Are they varied but church-centered? Do you encourage group participation? Are you using your talents and originality to the best of your ability?

### Know The Story of Our Churches

One of the introductory pages of my son's history book lists ten reasons why every student should know our country's history. This could easily be ten reasons why every Congregationalist should know our Churches' history and strive to devote our energies to defend and to deserve that history. They are:

1. To understand how and why the present came to be.
2. To get the written record straight—as to who, what, when, where, which and how.
3. To meet the daring men and women whose deeds have enriched our lives.
4. To identify ourselves with the institutions and beliefs which have made our nation great.
5. To enjoy the drama of history as it unfolds.
6. To see the historical perspective of our country's role in the world.
7. To discover ideas and principles we can use in solving our problems.
8. To perform with greater wisdom the responsibilities of democratic citizenship.
9. To ensure that our contributions to history are worthy of our heritage.
10. To face the future with faith and confidence that the foundations of American freedom are secure.

Indeed, history provides us with many vivid examples of what happens when government is taken from the hands of the governed.

We are Congregational women with faith and confidence that if we guard all we hold dear, we will serve our Churches and their mission well. As Congregational women we can render a great service if we further the work of the Kingdom of God by uniting in Christian fellowship through study, spiritual growth, stewardship and service.

## FROM THE KEYSTONE STATE

Mrs. Roy Goodyear, McKeesport, Pennsylvania

Our Pennsylvania women are beginning to work together in the cause of Freedom under God. This, of course, is Congregationalism. Freedom is not the easy way: it is something for which we must constantly be fighting.

There were two state meetings in the past year, in the fall at Birmingham Congregational Church of Pittsburgh, and in the spring at the Dr. Edwards Memorial Church of Edwardsville. At the fall meeting a Chairman, Mrs. Roy Goodyear and Secretary, Mrs. James Schrader were elected to prepare for the spring meeting and try to pass on ideas from one church to another. At both meetings we had discussions, in which all participated, telling the experiences of their women's organizations.

It was very interesting to hear how each Church had its women's group organized. Some had one large group, which included all women from high school age to the advanced in years. Others had small classes or groups, selected according to ages; and still others had both the smaller groups, meeting once a month, and a monthly combined meeting. Here, again, we work according to the best method for our own particular Church.

### Report on Activities

The most enjoyable social event in the majority of the Churches was the family covered dish supper. Other activities included ice cream socials, picnics, public suppers, bazaars, and many other events where the congregation really worked together in harmony and enjoyed every minute of this fellowship.

One of the Churches commented that it no longer had any fund raising projects because the people believe that as long as they are doing God's work to the fullest, the means will be provided. According to the treasurer the funds have increased and everyone is happy.

As for programs most of the women provided their own by Bible study, or studying Congregationalism, or reviewing good books, having educational films, speakers, buzz sessions, or working on a missionary project. All these make up good programs and lead one to say, "It is good to have been together in service and fellowship."

Upon taking survey of those present, it was found that all the women's groups had sent their contributions to the Women's Project, Piedmont College, and also supported other missionary projects. Some of these women had self denial boxes, some took special offerings, and others had special projects to secure the funds for their missions.

At the Edwardsville meeting we were very fortunate to have Attorney Joseph Fackenthal and Dr. Arthur Rouner, Sr. from Brooklyn, New York as the speakers.

*Continued on Page 12, Column 2*

# NATIONAL ASSOCIATION PILGRIM FELLOWSHIP

**Marilyn Heaney, Secretary**

Youth representatives of the Congregational Christian Churches across America met from August 31 to September 5 at Camp Cowasset on Cape Cod to formulate plans for the coming year.

Projected for the summer of 1960 are a work team to help build a church in Greece, other service workers to assist a group of churches in the British Isles and a third contingent which will form a caravan to serve United States Churches and to work for one week on an Indian reservation.

Under the leadership of the national President, Bob Bohman of Michigan, the eight regions into which the country is divided will raise money, collect clothes and obtain supplies to send to refugees in Hong Kong and Formosa. The young people chose an American Indian project as their American responsibility.

"The main objective of the National Pilgrim Fellowship is to promote a free Christian way of life among the youth of our country." The national officers felt that this statement expresses the goal of our group. It was also agreed that the original purpose of the National Pilgrim Fellowship should be carried over into our organization.

**National Pilgrim Fellowship Officers**

President, Robert Bohman, Michigan; Vice President, Bruce Alexander, Connecticut; Secretary, Marilyn Heaney, Michigan; Middle Atlantic Chairman, Diane Montgomery, New York; Northeast Fellowship President, Douglas Plunkett, Massachusetts; West Coast Chairman, Ann Morgan, California; New England Regional Chairman, Linda Clark, Connecticut; Chairman National Association Youth Commission, Rev. Paul G. Pitman, Iowa.

Under discussion in local Pilgrim Fellowships this year will be such subjects as boy-girl relations, the place of religion in politics, the beliefs of various religions, and Christian stewardship.

Marilyn Heaney of Michigan, the national secretary, will prepare program notes on these themes for the magazine THE CONGREGATIONALIST.

To insure a personal contact with local Churches, the country was divided into regions and the following people were assigned to the areas indicated.

The Northeast, Linda Clark, Connecticut; Middle Atlantic, Diane Montgomery, New York; South, Bruce Alexander, Connecticut; Great Lakes, Scott Grill, Michigan; Great Plains, Susan Plock, Iowa; Rocky Mountains, Robert Bohman, Michigan; Southwest, Ann Morgan, California; Northwest, Marilyn Heaney, Michigan.

## PROGRAM NOTES

October 4: UNITY BY MERGER OR STRENGTH BY SIZE? In the era of big government and large organizations, people have been inclined to believe that influence depends on size. The small group of disciples led by Christ changed the lives of men far beyond what any sizeable body has done. The strength of Congregationalism lies in the belief in freedom and the right of the individual to pray directly to God. The Separatists, our forefathers, believed in decentralization and that strength lay in small, closely knit groups. The merger is telling the founders of our faith that they were wrong and that now a national organization will do the jobs formerly left to each local Church.

October 11: HOW FREE UNDER THE NEW CONSTITUTION? The basis of Congregationalism is that each local Church determines its own government and a creed if it desires one. No outside authority has the right to dictate to a local Church. Now, a national organization will tell each group how much freedom it will have. To permit outside groups this power, regardless of the stated original guarantees, is itself a basic loss of freedom. The constitution contains innumerable encroachments upon the freedom previously enjoyed only by our local Churches.

October 18: WHY DO WE WANT FREEDOM? Freedom to a Congregationalist is important because it allows each person to pursue his religious ideas as his conscience dictates. This gives the individual the opportunity to expand by his initiative and personal choice. For a national group to tell a local Church how to function, what minister to hire, etc., deprives the members of that Church of the opportunity to decide what is best for them. For a national body to set up a statement of faith to be accepted by all binds free thinking. Christ told men to talk directly to God and not to go through anyone else.

October 25: WHAT IS THE UNITY OUR LORD WANTS? "That they all may be one" is often quoted as a phrase justifying the merger. This surely did not mean that Christ wanted all denominations to join into one. Those who quote this verse do not finish it, ". . . even as Thou, Father, art in me and I in Thee." Christ and His Father were one in purpose and will, not in body. Christians cannot be one in purpose and will unless they become so of their own free will. Unity brought by organization is not that kind. As free Congregational Christians we should all aim at doing God's will, each in his own way. That is real Christian unity.

# *I BELIEVE IN CONGREGATIONALISM*

**Rev. George E. Mitchell, Terre Haute, Indiana**

How does it happen that I have a strong conviction about the worth of Congregationalism? To understand this you must know something of my background. Without being tediously personal, let me say that I was born and brought up in a Methodist parsonage, attended a Methodist college and seminary. My father and grandfather before me were Methodist ministers. I know and love the Methodist Church. It was not until I went to Boston University School of Theology that I was awakened to the realization that there was such a denomination as Congregationalism. Suffice it to say that with the exception of a few months immediately after my graduation from seminary, all my ministry has been in Congregational churches and my ministerial standing has been in Congregational Associations.

One of the reasons why I believe in Congregationalism is that here I have found the denomination which gave me the opportunity for which I was looking. To move into a parish not because I have been "sent to" them by some bishop but because the people of the Church have "called" me meant much to me. To know that the congregation and I as their minister could together plan and execute the kind of church program which we believed to be most effective for this particular church in this particular community meant much to me.

### Disturbing Trends

I soon found two trends in Congregationalism which slightly disturbed me. I found that the people at "287 Fourth Ave. New York" were becoming increasingly denominational program conscious. Gradually, and no doubt from the highest motives, they were beginning to try to do to and for Congregational churches and ministers what the so-called "higher powers" in other denominations were doing to and for their ministers and churches. This growth of "service rendered" carried with it a corresponding growth of power and influence. Even so there was no real power in the so-called "suggestions." The Church and I were free to select from their offerings of wisdom that which seemed usable for us. However, this sense of "the leadership principle" continued to grow in our denominational headquarters.

The second trend in Congregationalism which I found somewhat disturbing was the dissatisfaction which many ministers expressed with Congregational procedure. Many did not share my enthusiasm for this distinctive type of freedom. Many said that we needed a basic change in Congregational procedure to make it more akin to the Methodist system of appointments or to the more closely knit form of Presbyterian church government. I was inclined to dismiss this as not representing any significant segment of Congregational thought. I was to find, alas, that men with essentially these convictions were to assume the positions of power.

### From Omaha to Omaha

The first National Council meeting which I attended was in Omaha, Nebraska in 1927. I had recently been called to the Congregational Church at Creston, Iowa, my first Congregational pastorate. At Omaha in 1927 I said to myself:

> "Here is the kind of denomination in which I want to have my ministry. Here is fellowship with freedom. Here is cooperation with autonomy. Here is Christian conviction without denominational creed."

It is difficult for me to here describe the strong feeling of exultation that here at last I was where I belonged. You can imagine how I felt at the 1956 General Council in Omaha where that in Congregationalism in which I had rejoiced in 1927 was "sold down the river." The sadness in my heart in Omaha in 1956 was equal only to my rejoicing there in 1927. In this sense I have been "from Omaha to Omaha," Congregationally speaking.

### Cooperative Protestantism

The second reason why I believe in Congregationalism is because of what Congregationalism can mean in the total cooperative life and program of Protestantism. I believe in cooperative endeavor among Protestant churches. Cooperative Protestantism needs, in my judgment, the contribution of Congregationalism in its witness against the authority or power of any ecclesiastical hierarchy and in its witness to the autonomy of the local Church participating in a free fellowship. I believe there is a place in the total Protestant picture for our Congregational witness to the right of any local congregation, as it sincerely and with a sense of Christian responsibility seeks to know and become obedient to God's will and purpose, to do so free from any "higher" and outside authority.

Furthermore, I believe that Congregationalism can help channel the ecumenical movement in the direction of realistic cooperation rather than in the direction of "the coming one big Church." If any one thinks that many of the leaders in the ecumenical movement do not envisage "One Big Church" I cite the following quotation from an editorial entitled "Cut-Flower Ecumenicity" which appeared in the November 13, 1957 issue of THE CHRISTIAN CENTURY:

> "What is the essence of the ecumenical movement? What does it really mean? . . . The ecumenical movement can have but one object. It is organic union . . . Ten years ago Bishop Newbigin of South India struck the right note in "The Reunion of the Church." It is a note that needs striking again and again. He declared: 'The South India scheme is not a premature attempt to cut short the necessary process of theological synthesis. It is an example of what will have to be done if that process is not to be arrested. It is a reminder to all who are concerned in the ecumenical movement that the goal is organic reunion, and that nothing must be allowed to deflect attention from that goal.' "

That ends the quotation. From this view the freedom which we cherish in Congregational churches is a part of that "nothing" which the good Bishop declares must be allowed to interfere with complete organic reunion of all Christendom. This is why I say that I believe in Congregationalism because I believe that its witness is needed in the ecumenical movement.

### A Needed Witness

In the third place I believe in Congregationalism for the reason that I believe it to have a witness which needs to be made to our time. This is true not in church circles only but also to the secular world. My friends, we should face the fact that today whenever the word, "freedom" is used it is followed by apologies and reservations. Few today seem to really believe in freedom. The dangerous

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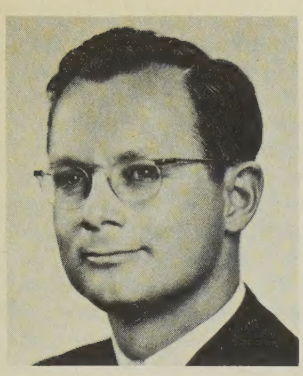
# FROM THE EXECUTIVE SECRETARY

## "Now Is The Time"

**Rev. Neil H. Swanson, Jr., Milwaukee, Wisconsin**



*Rev. Neil H. Swanson, Jr.*

Of course one can make a case for the proposition that "now" is always the time. We live in the present. We should avoid putting off until tomorrow. But it is my contention that in regard to our efforts to maintain the Congregational Way, we have now arrived at the climactic stage of the struggle.

The proposed constitution of "The United Church of Christ" has been revealed. The time for presenting it to the local Churches has been delayed. The only way by which a local Congregational Church can become a member of the new denomination is by voting approval of the constitution or by a direct vote to join "The United Church of Christ."

This all adds up to the fact that during the next several months there will be a real opportunity to encourage a thorough study of the basic issues involved in the constitution. The period of "wait and see" is over.

*NOW* is the time for study.
*NOW* is the time for pro and con discussion.
*NOW* is the time for decision.
*NOW* is the time!

***What are we going to do about it?***

We shall continue two major emphases, that of developing a constructive and creative fellowship of Congregational Churches and that of encouraging all Congregational people to become informed about the issues in this controversy. But we will increase our efforts to encourage study and discussion because we believe that every Congregational person should have the opportunity to know both sides about this important issue.

***Now is the time: What am I going to do about it?***

In addition to carrying out my regular responsibilities and within the limits of time and energy, I shall be glad to present my convictions on the merger controversy wherever I have the opportunity to do so. I assure whoever invites me to speak that I shall do so in a spirit of Christian fellowship. I would prefer to participate in a pro-and-con discussion, but I will be glad to speak to any group in any setting. If I find that a conflicting engagement prevents me from accepting an invitation I shall do what I can to arrange for someone to come in my place.

***Now is the time!***
***What Are You Going to Do About It?***

At the very least, it is my hope that you will inform yourself concerning the issues and concerning the materials available for study. I hope also that you will encourage every Congregational person with whom you have contact to study the issues. What you do beyond this depends on your time and your abilities.

***Now is the time:*** the climactic time, the opportune time, the time for action!

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*Continued from Page 8*

trends in government and in church come from the common philosophy of "the leadership principle." In both church and state local freedoms are being surrendered to those "higher up." Against this trend in both church and state, Congregationalism should bear its witness.

I am no alarmist. I do not want to paint any lurid picture. But I do believe trends highly dangerous to freedom are running strong in America today. It is seen in both church and state. Against this background of real danger to individual freedom in both church and state I believe that the clear witness of Congregationalism is needed as never before. Instead of rejoicing in the end of it we ought, I believe, to make every effort to strengthen it. Against this trend to downgrade and apologize for freedom the witness of Congregationalism is a wholesome corrective. What we cherish is not merely a "nebulous something." It is a Christian fellowship, a way of church life wherein the individual Christian or local Church may, without threat or intimidation from bishop, presbytery or synod think and act as they believe God leads them to think and act.

Because of what it has meant to me in my ministry; because of the witness for free cooperation but against the drive for "one big church" which it needs to make in the ecumenical movement; because of the need for its witness for freedom in our secular society; because of all of this and more, I believe in Congregationalism. I, for one, rejoice not that this "Ism" is about to die; I rejoice that it is being reborn.

# FROM THE LETTER BOX

EDITOR, *The Congregationalist*

I believe your readers would be interested to learn of the meeting on July 23 of the North Carolina State Conference of Congregational Free Churches, Inc. These 26 Churches have never gone into the Convention of the South, but retain our membership with the old 1620 Plymouth Church. We shall support the Congregational group to the end.

Our moderator is Rev. Matthew N. McRae, Vice-Moderator Rev. James A. Capps, Secretary, Mrs. Theressa Almond, and Treasurer, Mrs. Pearlie Shifflet. Contributions were voted at this meeting for Annuity Fund, Ministerial Relief, Home Missions and Education, together with a gift to help one of our own Churches which is now building a center.

Women's and Christian Endeavor organizations in this Conference are prospering and took important parts in this meeting.

We hope for the interest, sympathy and prayers of the free Churches of the National Association as we go on maintaining the Congregational Way.

Rev. Matthew N. McRae
Greensboro, North Carolina

# A TIME OF TROUBLES

**Rev. Royal G. Davis, Los Angeles, California**

(Condensed from a chapter in "The Case For Congregationalism," Mr. Davis' manuscript submitted in the Savoy Tercentenary contest.)

The history of Congregationalism is the history of its basic ideas, their defenders and their opponents. In three centuries there have been repeated efforts to curb the full independence of the local Church in the name of greater efficiency or larger fellowship. Each such departure from Congregational principles has been defended by sincere, dedicated, and capable Congregationalists. While being as fair as possible to each of these pleas for "Congregationalism plus", we hope to demonstrate that however laudable the motives, the effects were uniformly disastrous.

### John Eliot And His Plan

John Eliot represents the most persuasive effort to limit Congregationalism in the colonial period. He tried to replace a loose fellowship of independent Churches with a national and ecumenical church. Born at Nasing, Essex, in 1604, he had been graduated from the University of Cambridge and had come to America rather than submit to episcopal rule. From guest minister at First Church, Boston, he had moved to Roxbury where for nearly sixty years he served as Teacher of the Church. As a Christian teacher he did much to spread the Gospel among the Indian tribes of the northeast. The first Protestant Church for Indians was gathered at Natick in 1651 and for his entire career Eliot promoted the welfare of his "praying Indians."

In 1665 a small tract was published by the venerable Apostle to the Indians entitled "Communion Of Churches Or The Divine Management Of Gospel Churches By The Ordinance Of Councils, Constituted According To The Scriptures". In this privately distributed pamphlet Eliot proposed that free Churches be given up in favor of institutional Christianity based on the conciliar principle.

At least twelve and not more than twenty-four local Churches should organize a standing council to meet monthly and decide all matters of common concern. Delegates in these First Councils were to be the Minister and Ruling Elder from each parish, provided with the authority to speak for and to their specific Christian community.

From these meetings one clergyman and lay representative were to be chosen as delegates to the Provincial Council. At least twelve and not more than twenty-four First Councils were to constitute the membership of this higher, more inclusive, ecclesiastical body. The Provincial Council would meet quarterly to decide upon issues of wider Christian concern.

A National Council would meet annually to speak to the country as a whole on its Christian responsibilities. Each Provincial Council would be allowed two voting delegates, a Teaching and Ruling Elder. Then to demonstrate the world-wide mission of the church, an Ecumenical Council of at least twelve National Councils would be created. Again, one Teaching and one Ruling Elder would represent each constituent nation. And Hebrew, the language of God, would be used for all discussions, debates, and pronouncements!

### The Plan Ignored

When Eliot had published a wild and irresponsible book on "The Christian Commonwealth" five years earlier, the Governor and Council of Massachusetts Bay Colony officially condemned him. He admitted his lack of judgment and apologized. This time no one paid any attention and few have ever since. Even those who want a new Congregationalism with individual freedoms and local autonomy kept in check have ignored their earliest friend. Those who still believe in Congregationalism, pure and undefiled, should recall that opposition to the completely free Church began among New Englanders as early as 1665. Ever since, equally talented and mistaken clergymen have called for a "Divine Management of Gospel Churches."

The colonists of the Bay and Plymouth knew only too well the dangers of limiting church freedoms. They had not suffered under Bishop Laud for nothing. During the 17th century, Congregationalists agreed with Rev. Ralph Partridge, minister of the First Church in Duxbury and one of a committee of three drawing up the Cambridge Platform as well as a fine representative of the attitude of Plymouth Colony:

> "When a Church wanteth light and peace to seek the help of another Church, not to do that for them which belongeth not to them to transact, but to help them with advice and counsel wherein they want ability to do that which they might and should do if they had sufficient strength . . . wherein one Church ought to be helpful to another, as one member to another: as the Church at Jerusalem was to the Church at Antioch, yet we do not read that the Church at Antioch was subject to the Church at Jerusalem, nor the Church at Ephesus subject to the authority of the Church at Corinth, nor of any subjection or subordination of any Church to any other in any way of subjection or superiority; for the visible Churches are sisters."

Under classic Congregational theory, a council of Churches can be called for a specific matter on a specific occasion. The local Church asking for such a council is not bound to accept its decision. All councils are advisory, because only the local congregation receives authority from Christ. Judicial or magisterial power, like that envisioned by John Eliot, is totally foreign to the spirit of freedom for which Congregationalism stands. As Partridge makes clear, councils cannot "require any subjection or subordination of any other in any way of authority or superiority."

### The Mather Proposals

The 18th Century had barely opened when Massachusetts Congregationalism felt a strong movement among the clergy for more centralized control over the local Churches. In June 1704 the Ministers Convention passed a long resolution "to serve the Great Intentions of Religion, which is lamentably decaying in this country." At the very end of their statement, the clergymen proposed that the Associations of the Ministers in the several parts of the country "may be strengthened; and the several Associations may by Letters hold more free Communications with one another." By November the clergy of the Cambridge Association had sent out a circular letter emphasizing the value of Associations and their cooperation one with another.

Then came the official Proposals of September 13, 1705, signed by the Moderator, Samuel Willard of Old South Church in Boston, and delegates from five Associations. The first part of the Proposals looks innocent enough. The plea was that "Ministers of the Country form themselves into Associations, that may meet at proper times to consider . . . their faithfulness towards each other, and

# *A Time of Troubles*

*Continued from Page 10*

the common interest of the Churches . . ." These ministerial groups were asked to keep in touch with one another and hold an annual conference to discuss matters of common concern. There was nothing unusual about this proposal.

The second had teeth in it. "These Associated Pastors, with a proper number of delegates from their several Churches be formed into a standing or stated Council, which shall consult, advise, and determine all affairs that shall be proper matter for the consideration of an Ecclesiastical Council . . ." No longer were local Churches to exercise that autonomy under Christ which is pure Congregationalism. No more would independent preachers speak from a free pulpit. The liberty of the local Churches was to be swallowed up in ecclesiastical government of standing councils.

The Massachusetts clergy in the 18th century were setting up an instrument of government over and above the free Churches. They were taking the principle of advisory councils and transforming it into a program of control. They were substituting for the occasional councils of the past a series of regular standing councils of a permanent nature. To do such would be to abandon Congregationalism, even if the name and outward appearance were retained. Advice by council is proper to Congregational theory. Government by council is a betrayal of Congregational polity.

Fortunately the Proposals aroused determined opposition on the part of some ministers and a group of concerned laymen. They never got beyond the paper stage because, as Cotton Mather explains, "there were some very considerable Persons among the Ministers, as well as of the Brethren, who thought the liberties of particular Churches to be in danger of being too much limited and infringed by them."

### John Wise Defends the Churches

From the religious and democratic town-meeting party, opposition to Church government by standing councils was voiced in a satirical pamphlet "The Churches' Quarrel Espoused" (1710) by Rev. John Wise, pastor of the Chebacco Church in Ipswich (now Essex). To the idea that associationism would cure the ills of the Churches, Wise commented that the Proposals of 1705

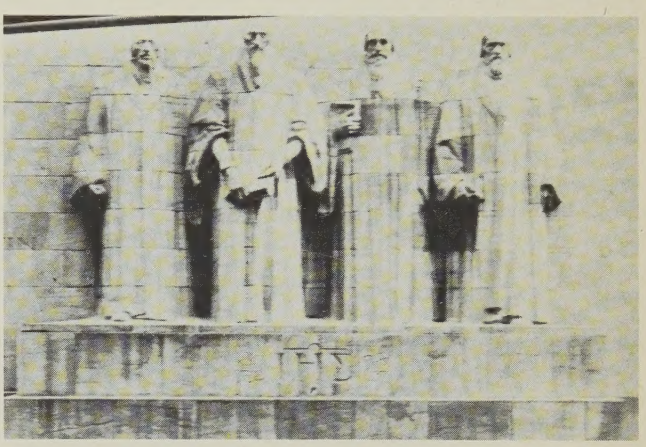
> "seem like a Conjunction of all the Church Governments in the world, and the least part is Congregational. Indeed, at the first cast of the eye, the scheme seems to be the Spectre or Ghost of Presbyterianism, or the government of the Church by Classes; yet if I don't mistake, in Intention there is something considerable of Prelacy in it, only the distinct Courts of Bishops, with the Steeples of the Churches, Tythes, Surplice, and other Ornaments, do not show themselves so visible, as to be discerned at the first look; yet with a Microscope you may easily discern them really to be there *in Embrio et in Rerum . . .*"

This pamphlet and a much longer defense of Congregational polity issued later made Wise a determining factor in the development of the New England Way in churchmanship and the American Way in political affairs. The Proposals of 1705 were ignored by Congregationalists as they proceeded with the historic free Church pattern throughout the 18th century.

*(A future number of THE CONGREGATIONALIST will publish another instalment of Mr. Davis' manuscript.)*

# REFORMATION SUNDAY

Many Churches of various denominations make a practice of observing the last Sunday in October as Reformation Sunday. This is especially appropriate for Congregational Christian Churches. The Preamble to the Articles of Association of The National Association opens with the words, "Whereas Churches of the Congregational order have historically held to certain truths, chief among which are the freedom of the Christian man maintained at all costs and all hazards . . ." Thus Congregationalism today reasserts its title as an heir of the Protestant Reformation, of which "the freedom of the Christian man" was one of the watchwords.



For this reason the picture of the Reformation Monument at Geneva, Switzerland, has been chosen for our cover this month. The small picture printed with this editorial shows the four central figures of the monument: Calvin, Farel, Beza and Knox.

# Congregational Bookshelf

**Rev. Royal G. Davis, Los Angeles, California**

Frank C. Laubach began as a Congregational missionary in the Philippines. His independent work since then has won him a secure place in the honor roll of international public servants. In THE WORLD IS LEARNING COMPASSION, this literacy expert reveals,

> "In every century the spirit of Jesus keeps exploding beyond the walls of the church. Forever and forever, Jesus is bigger than His church, which professes Him but never fully understands Him nor measures up to Him."

The book sketches in dramatic fashion the varied expressions of Christian compassion outside the churches. Loyalty to the Christ ideal is rightly exalted far above popular ecumenical devotion to the institutionalized church.

One might well question the optimistic evaluation given to the United Nations and UNESCO, but at least due credit is given to such voluntary, personal acts of compassion as the Red Cross, the Near East Foundation, CARE and the "2500 private foreign-aid programs." Henry Ford, John D. Rockefeller, Russell Sage and Herbert Hoover at last receive some of the praise so long overdue for their brilliant combination of free enterprise and public interest.

In a day when ecclesiastics of influence are describing organizational union as the first duty of the churches, it is refreshing to hear once more the New Testament proclamation that Christianity means love, charity, mercy, kindness, understanding and trust—that first and everything else in second place. (Fleming Revell Co. $3.50)

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# CALLING A MINISTER

**Rev. Harry W. Johnson, Boise, Idaho**

Congregational Christian Churches choose their own ministers. The right to do so is important to free Churches. The exercise of that right, by a particular Church, however, depends, in each instance, upon having available the fullest possible information as to who are the ministers who might well serve that particular Church. Without such information a Church may face a situation where its theoretical right to choose its minister is nullified by the dearth of information as to possible choices.

In recent years, those Churches which prized most highly their right to choose for themselves have often found that information brought to them through the usual avenues of the denomination seldom included the names of ministers whose high regard for Congregational principles was a matter of record.

The National Association of Congregational Christian Churches has, from its beginning, recognized the importance of this problem, and has sought to serve those troubled Churches. In serving those Churches, it has also rendered an important service to those ministers whose interests in re-location were not otherwise being given full consideration.

Dr. Arthur A. Rouner, pastor of the Cadman Memorial Church of Brooklyn, is chairman of the Commission on the Ministry of the National Association. Within that commission, a plan was recently developed for increasing the effectiveness of the help which the National Association could give to all such Churches and ministers. That plan was presented at the Los Angeles meeting of the National Association and was unanimously adopted.

### The Area-Consultants

Under this plan, "area-consultants," well scattered across the country have agreed to help in gathering the needed information, both as to the Churches currently seeking pastoral leadership, and also to ministers who might be interested in a possible move.

These area-consultants report every month to the Executive Secretary of the National Association, Rev. Neil H. Swanson, Jr., of Milwaukee. Mr. Swanson assembles the information, takes notes on developments that are new and then forwards the reports to the office of the Department of Pastoral Relations, where the detailed follow-up work is to be done.

The effectiveness of the plan depends upon many factors, among the most obvious of which are these four:

1. The availability of adequate information about as many ministers as possible.
2. The promptness with which the Church's need for help becomes known.
3. The abilities and the available time of each area-consultant.
4. The systematic correlation and distribution of the relevant information which comes to the office of the Department of Pastoral Relations.

### No Cure-All

There is not nor can there ever be a cure-all plan for the problems of Congregational Christian Churches seeking pastoral leadership, and of ministers seeking a change in pastorates. The will to preserve the democratic processes in church life often faces its most severe test at this point. But the Congregational Way for our Churches is never more important than in this matter of the right of each Church to have a valid choice in the selection of its minister.

Neither the area-consultants nor the Department of Pastoral Relations confine their interests to Churches having membership in the National Association. Wherever there is a need which can be served by this arm of the National Association, that help is available.

*(Editor's Comment)* The National Association Churches are extremely fortunate in the acceptance by Dr. Harry W. Johnson of this position in charge of the Department of Pastoral Relations. His experiences as the first Executive Secretary of the National Association, preceded by many years as Superintendent of the Intermountain District (Idaho, Utah, Wyoming) have made him unusually well qualified for this important work.

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# FIVE "A"S FOR CHURCH GROUPS

*Attend*— Is every effort made to attend the activities of your Church and Church groups whenever possible?

*Appraise*—Do you appraise your programs, goal, aims, and objectives to decide where and how they can be improved? There is nothing that cannot be improved upon.

*Arouse*— How can we arouse interest and devotion to a cause, and at the same time stimulate activity?

*Assist*— How can we help others to enjoy the rewards of fellowship and devotion we feel?

*Attain*— Benjamin Franklin said, "We can make these times better if we bestir ourselves." Let us not be complacent. Let us stir ourselves to action, do something to attain positive results.

*Continued from Page 6*

### The Youth Caravan

The Continuing Congregational Christian Caravan of young people led by Mrs. Henry David Gray, wife of the Pastor of South Church, Hartford, Connecticut, stopped at two places in Pennsylvania, New Castle-Sharon and McKeesport. Neighboring Congregational Churches were invited to attend all the sessions, which included an afternoon and evening women's groups, a covered dish supper, teachers' and workers' discussion, youth group, a choreographic church service in the evening. The caravan was a very inspiring group which led discussions on education, youth organization, ways for all groups to help the young people feel at home in the church and mission projects.

This variety of activities, fund raising events, programs, and organizations really shows Congregationalism at work in Pennsylvania.